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The Master's Dwelling Place

By REV. GEORGE E. CUILLE
Bible Teacher, Extension Department
Moody Bible Institute, Chicago

TEXT—"Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto Him, Master, where dwellest thou? He saith unto them, Come and see. They came and saw where He dwelt, and abode with Him that day: for it was about the tenth hour." John 1:25-29.



These words present a picture of exquisite beauty, a picture of the heavenly calling of the Lord's people, to whom it is given to find his dwelling place and to dwell there with him.

The two disciples of the Baptist had heard his joyful exclamation: "Behold the Lamb of God!" It was the outpouring of a full heart that had found its all in Christ. The testimony of such a heart is never fruitless; for "the two disciples heard him speak and they followed Jesus." And that is the effect of all true testimony for Christ; it moves men to follow him!

The Master's Question. When Jesus saw them following he turned with a question, one that was in itself quite natural but which has a deeper significance than appears on the surface—"What seek ye?" The import of the question lies in the tone and manner of the asking. On other lips than his, it might mean annoyance, suspicion, chagrin.

But we know perfectly well how such a question was asked by him whose whole life was an invitation to men to come to him, and in whose every message can be seen the stretched arms of the Savior; and though it forms a question, it was in reality a loving invitation, that at once drew out the hearts of the two following disciples.

But what does it mean to those who are not following him? What rebuke is in it? And the Lord presses that question upon every man, "What seek ye?" What is the aim of your life? What is its purpose? Have you put first things first? Until Christ gets his place before your heart nothing else can be right. Oh, happy heart! If you can say—"Master, where dwellest thou? It is thou alone whom I seek, and above all things else I desire thee!"

"Master, where dwellest thou?" They had seen that Christ was to another heart and they longed to discover him thus for themselves. And those words sank into a heart more than responsive to such a desire. How eager he is for us to come to him! "God is faithful, by whom ye were called into the fellowship of his Son, Jesus Christ, our Lord." He longs ever to have his own with himself, and we see in the next place—

"Come and see." It is the only answer. There are some things that cannot be told, and the secrets about the Master's dwelling place are among those unspeakable things. If you would know them you must "come and see" for yourself. The only man who was ever caught up to heaven and came back again, said: "I beheld unspeakable things which it is impossible for man to utter." And of these unspeakable, unutterable things, the Master's dwelling place is the present anticipation.

This "Come and see" to following disciples is a call to them to learn of Christ first-hand. Many know nothing of him except through others. They hear what human, faulty witnesses say about him, but they do not learn from him. O, soul, "Come and see" for yourself where he dwells and let him speak to you of "the things concerning himself" with his own blessed lips of truth! Do not wait for others.

No man has ever found his dwelling place and turned infidel. Scoffers and scorners have never been there with him. The rationalist, with his hostile criticism of Christ, has never come to see. No man can find the place where he dwells and abide with him there, without being filled with a deep sense of the reality of the "unspeakable things" and with the overflowing joy of the Lord.

The Response and the Blessing. "They came and saw where he dwelt." But where? No name is given; no place of earth is mentioned. Why this reserve? He was far from Nazareth where he had made his home, and we cannot forget the words that turned back a would-be follower, "The Son of Man hath not where to lay his head."

But he has a dwelling place! The eighteenth verse of the chapter tells us about it: "The only begotten Son, which is in the bosom of the Father," it is to that place of holy intimacy and companionship with himself to which he invites and welcomes all his own. The Father's bosom, the Son's abode, is the place of blessing for all who will "Come and see."

O soul, if you would know those things that cannot be told, "Come and see" for yourself.

Matter of Necessity. Newlywed (disturbed over purchases)—"You had very simple tastes before I married you." Mrs. Newlywed—"I had to in those days. I never could get any money out of father."—Boston Transcript.

Our Country's Trust. No people can be bound to acknowledge and adore the invisible hand which conducts the affairs of men more than the people of the United States.—George Washington.

INTERNATIONAL SUNDAY SCHOOL LESSON

(By E. O. SELLERS, Director of Evening Department, The Moody Bible Institute, Chicago.)

LESSON FOR JULY 5

THE LABORERS IN THE VINEYARD.

LESSON TEXT—Matt. 20:1-16.
GOLDEN TEXT—"He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. 5:45.

This is another lesson connected with our Lord's Parable Ministry.

1. The Call to Service, vv. 1-7. To get a correct setting we must return to Peter's question, 19:17, which in turn grew out of our Lord's dealings with the rich young ruler (see lesson of June 21st), and which called for Jesus the exclamation, "It is hard for a rich man to enter the kingdom of heaven" (19:23). At this the disciples were exceedingly surprised and exclaimed, "Who then can be saved?" (v. 25). Jesus replied, "With God all things are possible." Thereupon Peter said, "Lo, we have left all and followed thee; what then shall we have?" The young man refused to leave his all and follow, whereas the disciples had and Peter seems to desire to know what advantage had accrued to them, what reward they were to have.

Jesus Answers Peter. Jesus closed his answer to Peter by saying, "Many that are first shall be last; and the last shall be first" (v. 30) and illustrates his reply by the parable which is our lesson. Many who do not stipulate a reward shall be first, while many who work and work long, but work only for a reward, will be last. Preceding this Jesus definitely told Peter that the twelve should be associated with him in judging the twelve tribes of Israel and that all who had left all to follow him should receive an hundred-fold and would inherit eternal life (see chapter 19:28, 29), that is, they would gain what the young ruler sought by doing what he failed to do. Historically this is illustrated by the Jew and Gentile, Matt. 8:11, 12; Luke 13:28-30; Rom. 9:30-33.

Parable of the Kingdom. Jesus says this is a parable of the kingdom, hence the householder represents God (cf. 13:37; 21:33, 43); the vineyard is the kingdom, see Isa. 2:7; Matt. 21:33. The king is seeking laborers to labor in his vineyard. He began in the early morning (v. 1) and with those whom he employed he made a definite agreement. The penny had a value of about seventeen cents and represents an average day's wage at that time. No one works for God without a fair wage, Eph. 6:8; Heb. 6:10. Notice, before they were set to their task God called them. The call was to service, Mark 1:17. He goes out again at the third and the sixth and the ninth hour, finds other laborers, making no definite agreement with them but sends them into his vineyard to work. He led them into the work and they trusted him for wages. At the eleventh hour he found idlers and asked them the reason (v. 6), they replied that no one had employed them and then he sends into the vineyard without any bargain as to wages. None except those at the third hour had any intimation as to their wage and they were to receive "whatsoever is right."

Those called at the first may put in longer hours but produce a poorer quality of service than others called at a later time. The character of the service is of greater value than the amount rendered and the higher the service the greater the proportionate reward. We get in this life about what we work for.

II. The Reward of Service, vv. 8-16. At the end of the day the Lord's steward rewards each man, beginning with the last and ending with the first (v. 8). The first one is paid according to the strict letter of the agreement, and the last is likewise paid in strict justice but in a most liberal manner. He, too, was worthy for he worked throughout all the time that was for him available. Giving an equal reward to all was a test of the character of those men who entered the vineyard in the early morning. The Lord's answer (vv. 13-15) is a four-fold one (1) "I did these no wrong;" the contract had been lived up to by the very letter. (2) "It is my will to give, even as unto thee;" the Lord has a right to be generous if he so desires. (3) "It is lawful for me to do what I will with mine own;" God has a right to exercise such a prerogative and man has no right to complain, Rom. 9:15-21. (4) "Is thine eye evil because I am good?" The ground of this complaint was that of envy.

III.—The Teaching. We must beware of trying to make this parable teach more than is written. To rightly understand our Lord's dealings with those who serve him we must consider others of his parables. This one has two chief lessons; first, that priority of time or even length of service is not the all-essential requisite; and second, that our fidelity to and use of our opportunity is the chief desideratum. Along with this there are of course other lessons. In answer to Peter's question our Lord showed him and his fellow disciples that the last might be first.

Zero in Accident. Thomas Hardy had added another story to his "Life's Little Ironies," if he had read about the man who died from blood poisoning after pricking his finger on a safety first pin.—Milwaukee Journal.

The Shopping Sex. Woman (popping into mourning shop)—"That's a nice little hat in your window, my dear. Yer might put it by for me, will yer? 'E's not gone yet, but you never know, do yer?"—Tit-Bits.

The Flea.

Speaking of fleas—and they are a common topic of conversation in some parts of the United States—as common a subject as mosquitoes in New Jersey or flies in other places—certain British and other scientists have lately discovered that a flea becomes old and infirm within twenty days after its birth, although some fleas have been known to live to be ninety days old when especially well-fed. Up to the fifteenth day of its career the flea is able to do a considerable amount of execution. After that length of time it becomes rather sluggish and indifferent. These are important additions to the literature of the flea. It has long been known that the flea is no respecter of persons—in fact, very promiscuous in its associations; that it is extremely agile; that a settlement of fleas anywhere soon becomes overcrowded; that fleas thrive on most persons; that they can easily distract one's attention from the most important topics, and that they are meaner, more meaner than flies in their manners—rare, in fact the most impolite of insects.

ITCHING, BURNING ERUPTION

Thomasville, Ala.—"I suffered with eczema on my hands and feet two or three years. About eleven years ago I became troubled with an itching, burning eruption which came on my hands and feet in little water blisters and in about a day or two when I would let the water out or wash it out, using my hands, then the places would fester and itch to beat the band. I could not do any work that was rough on my hands at all. It caused me great suffering and inconvenience.

"I tried everything that I knew of or was told and never was really relieved until I began using Cuticura Soap and Ointment. I would wash the parts in water with the Cuticura Soap and then when I dried them I would apply the Cuticura Ointment on the surface in the daytime, and at night I would get a soft piece of cloth and apply the Cuticura Ointment on my hands and let it stay that way all night. A perfect cure was effected. No one will ever know how glad I was to get my hands and feet cured." (Signed) Geo. C. Crook, Nov. 25, 1912. Cuticura Soap and Ointment sold throughout the world. Sample of each free, with 32-p. Skin Book. Address post-card "Cuticura, Dept. L, Boston."—Adv.

Civilization. It is the triumph of civilization that at last communities have obtained such a mastery over natural laws that they drive and control them. The winds, the water, electricity, all aliens that in their wild form were dangerous, are now controlled by human will, and are made useful servants.—Henry Ward Beecher.

New Modern Dancing. The leading expert and instructor in New York City, writes: "Dear Sir:—I have used ALLEN'S FOOT-BALE, the anti-itch powder to be shaken into the shoes, for the past ten years. It is a blessing to all who are compelled to be on their feet. I dance eight or ten hours daily, and find that ALLEN'S FOOT-BALE keeps my feet cool, takes the friction from the shoe, prevents corns and sores, itching feet. I recommend it to all my pupils." (Signed) E. FLETCHER HALLAMORE, Sample Free, Address: Allen's Ointment, Le Roy, N.Y.

Conclusive Proof. "When I hear a man say he's indifferent to public opinion, I have my doubts about it." "So have I, unless he happens to be wearing a blue straw hat with a bow behind."

NEVER HAD A CHILL. After taking ELIXIR BARKER "My little daughter, 10 years old, suffered nearly a year with chills and fever, most of the time under the doctor's care. I was discouraged and a friend advised me to try ELIXIR BARKER. I gave it to her and she has never had a chill since. It completely cured her." Mrs. Cyrus Helms, 302 E. St., N. E., Washington, D. C. ELIXIR BARKER 50 cents, all druggists or by Parcel Post prepaid from Kierstead & Co., Washington, D. C.

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Normal Condition. "Is the patient light-headed?" "Well, she impresses me as a regular dizzy blonde."

LAST YEAR THERE WERE 31,499 HOME-STEAD ENTRIES IN THE CANADIAN NORTH-WEST.

ON EGYPT'S FAMOUS RIVER

Sailing on Its Placid Waters Rowers Weirily Chant as They Tug at Their Oars.

As we sat on deck, beneath the minarets of the mosque, the skies slowly turned from orange to lilac and purple of night, throwing a strange pink light over the city's buildings, Ariche Belt writes in the Cleveland Plain Dealer. The minosa trees and date palms became black and great white cranes, seemingly knowing that their wings had an appropriate background, circled over our heads, over the deep azure river and over the many white sailed delahabats that were floating along in the breezeless night, propelled by rowers who were chanting weirdly as they tugged at the oars.

Dimly, we could see the black draped figures of numberless women approach the river's brink and we knew that the splashes in the water were caused by the dripping of their heavy jugs, which they twirl around till they are filled, after which they raise them laboriously to their heads and then skip up the banks and disappear in the darkness of the night.

The sounds of the city ceased and all was quiet. All but the plaintive lay of a piper who must have been some where not far off on the bank of the river. It seemed that he was playing the love song of Labri of Beni Mora. It was monotonous and drowsy and invoked sleep. In the morning before dawn I heard the boys pulling the stake near my window. I had fallen asleep to native music and now I was awakened by their song. As we started up the river, the clarion call of the muezzin rang out from the minaret. For good Mohammedans it meant that a new day had begun—but for infidel Americans, there were several additional hours of sleep.

Teaching the Children. In the Woman's Home Companion appears a department called "The Exchange," in which various contributors give household suggestions. A Texas woman tells, as follows, how she has taught her children to pick up their playthings:

"Being a busy housekeeper with three healthy babies to watch over, I try to teach them to help themselves. One great problem is to get scattered toys picked up and put away in proper places. I secured a good-sized soap box, which I covered neatly with denim, and to which I fastened four casters. At night this is our 'freight train' and it's a very simple matter to get my men to push the car around and collect scattered freight (toys)."

Bathing Popular in Baltimore. Nearly one hundred thousand baths were taken during May at the various indoor and outdoor stations controlled by the public bath commission, according to a report compiled by Robert F. G. Kelly, acting secretary to the commission. It beat the record for May, 1913, by about twenty-five thousand.

Of the baths last month, 10,652 were taken at the three outdoor stations. At the eight indoor stations 87,539 were taken.—Baltimore Sun.

Due to Heart Radiation. "A smart dealer in electrical supplies says: 'Don't wait till the sands of the desert grow cold before buying an electric fan.'" "That isn't such a clever idea. The sands of the desert grow cold every night."

Normal Condition. "Is the patient light-headed?" "Well, she impresses me as a regular dizzy blonde."

YOUR OWN DRUGGIST WILL TELL YOU. Try Murrie Eye Remedy for Red, Weak, Watery Eyes and Granulated Eyelids. So Smarting—Just Eye Comfort. Write for Book of the Eye by Mail Free. Murrie Eye Remedy Co., Chicago.

WOMEN CAN HARDLY BELIEVE

How Mrs. Hurley Was Restored to Health by Lydia E. Pinkham's Vegetable Compound.

Eldon, Mo.—"I was troubled with displacement, inflammation and female weakness. For two years I could not stand on my feet long at a time and I could not walk two blocks without enduring cutting and drawing pains down my right side which increased every month. I have been at that time purple in the face and would walk the floor. I could not lie down or sit still sometimes for a day and a night at a time. I was nervous, and had very little appetite, no ambition, melancholy, and often felt as though I had not a friend in the world. After I had tried most every female remedy without success, my mother-in-law advised me to take Lydia E. Pinkham's Vegetable Compound. I did so and gained in strength every day. I have now no trouble in any way and highly praise your medicine. It advertises itself."—Mrs. S. T. HURLEY, Eldon, Missouri.



Remember, the remedy which did this was Lydia E. Pinkham's Vegetable Compound. For sale everywhere. It has helped thousands of women who have been troubled with displacements, inflammation, ulceration, tumors, irregularities, periodic pains, backache, that bearing down feeling, indigestion, and nervous prostration, after all other means have failed. Why don't you try it? Lydia E. Pinkham Medicine Co., Lynn, Mass.

Make the Liver Do its Duty. Nine times in ten when the liver is right the stomach and bowels are right. CARTER'S LITTLE LIVER PILLS gently but firmly compel a lazy liver to do its duty. Cures Constipation, Indigestion, Sick Headache, and Distress After Eating. SMALL PILL, SMALL DOSE, SMALL PRICE. Genuine must bear Signature.

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Cures Constipation, Indigestion, Sick Headache, and Distress After Eating. SMALL PILL, SMALL DOSE, SMALL PRICE. Genuine must bear Signature.

For Dandruff. Dandruff is a disorder of the skin. One of the best remedies for it is Glenn's Sulphur Soap. It's a delightful toilet and bath soap—cleansing, healing and purifying. Sold by Druggists. Hill's Hair and Whisker Dye, black or brown, 50c.

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Gives immediate relief for all kinds of PILES and is a wonderful remedy for ECZEMA, CHAPPED HANDS, SORES and any form of SKIN DISEASE. Twenty-five cents at all druggists. Write for FILER SAMPLES. Dept. D-1.

PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to revitalize dandruff. For Restoring Color and Beauty to Gray or Faded Hair, 50c, and 75c at Druggists.

Forestalling Criticism. "Why are you taking such an active part in this reform movement? I have always thought you rather easy-going."

"So I am, but in these days and times it behooves one to accuse somebody else of wrong-doing before he is accused himself."

Don't tell people that you are as good as they are; show them that you are better.

Evil Effects of Fear. Fear is the acid which is pumped into one's atmosphere. It causes mental, moral and spiritual asphyxiation, and sometimes death, death to energy and all growth.—Horace Fletcher.

If the average man could only sell the advice he gives away it would keep him busy counting his coin.

Some people can make a little go a long way, especially a little lie.

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FAMOUS OLD MEXICAN CITY. Sightseers Look Upon Mitla as One of the Chief Points of Interest in the Country.

Among the many ruined cities of Mexico dating back to antiquity is MITLA, of unusual interest to the sightseer. The name is a contraction or corruption of the word Mitlan, meaning "the place of death." The modern village and the ancient ruins occupy the center of an arid plain or valley, surrounded on all sides by equally arid hills, on the highest summit of which are the well-preserved remains of a great fortress, whose walls are of a rough construction and without ornament of any kind. Nearly in the center of the plain five great groups of buildings stand out completely exposed. Many of them are now nearly shapeless mounds and masses of ruins. Two great groups, however, are in comparatively perfect preservation, a third is incorporated with an old church, and a fourth, the great sacrificial mound, is surmounted by the ruins of a very ancient church. The principal buildings are of stone masonry.

The Retort Courteous. The Poet—My reading is in my mind. The Cynic—Bound in calf? Many a thinker who is too indolent to do real work tries to make himself believe that he is a genius. The manufacturer of calendars sees to it that their days are numbered.

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